

WELCH PIETY

OR,

A FARTHER ACCOUNT

Of the Circulating

Welch Charity Schools,

FROM

Michaelmas 1751, to Michaelmas 1752.

To which are annexed,

TESTIMONIALS

Relating to the MASTERS and SCHOLARS
of the said Schools.

IN A LETTER TO A FRIEND.

He that hath a bountiful Eye shall be blessed. Prov. xlii. 9.
Let him know, that he which converteth the Sinner from the
Error of his Way, shall save a Soul from Death, and shall
hide a Multitude of Sins. JAMES V. 20.

L O N D O N:

Printed by J. OLIVER, in *Bartbolomew-Close.*

M.DCC.LIII.



BENEFACTIONS for the Use of the
Circulating Welch Charity Schools may be sent
to the following Gentlemen; viz.

SIR JOHN THOROLD Bart. at *Craxwell, Lincolnshire*;

The Rev. Dr HALES, at *Teddington, Middlesex*;

SLINGSBY BELHEL Esq; Member of Parliament for
the City of *London, on Tower-Hill*;

Dr HARTLEY, at *Bath*;

Mr FRANCIS GOSLING, Banker in *Fleetstreet, London*;

The Rev. Mr JAMES SPARROW, at *Bath*;

Dr STONHOUSE, at *Northampton*;

WILLIAM BUTLER of *Buerton, near Nantwich in
Cheshire, Esq;*

THOMAS JONES Esq; of the Exchequer, in *Cowley-
street, Westminster*;

The Rev. Mr JAMES HERVEY, at *Weston near Nor-
thampton*;

The Rev. Mr THOMAS ELLIS, Minister of *Holyhead,
in Anglesea*;

The Rev. Mr ROBERT WILLIAMS, Treasurer of the
Church of *Bangor*;

The Rev. Mr DAVID MORRIS, Rector of *Festiniog in
Merionethshire*;

The Rev. Mr ANDREW EDWARDS, Rector of *Ederne
in Llyn, Caernarvonshire*;

The Rev. Mr HUMPHREY JONES, Rector of *Llan-
faethlu and Llanfwrog, in Anglesea*; and

The Rev. Mr GRIFFITH JONES, Rector of *Llandow-
ror, near Laugharne, Caermarthenshire*.

HONOURED SIR,

IN humble Duty and Gratitude to the generous Promoters of Christian Knowledge among the Poor in *Wales*, and for the Information of such as may be disposed to join with them, this *Sixteenth Account of the Circulating Welch Charity Schools*, is laid before them.

THE Schools for the Year ending last *Michaelmas* have been *One Hundred and Thirty*, and the Scholars *Five Thousand Seven Hundred and Twenty Four*. In all from the Beginning, *One Thousand Seven Hundred and Eight* Schools, and *Eighty Eight Thousand Nine Hundred and One* Scholars.

I HAVE now before me about *Two Hundred* Certificates or Letters, received this Year about them, from *Clergymen* and others, (all but few) personally unknown to me, several of which I beg Leave to annex to this *Account*. Was I to trouble you with all such Testimonies, as have been sent me about them from all Parts, where the Schools have been, from the Beginning; the Number would amount to near *Two Thousand*: some *Hundreds* of *Extracts* out of them have, at several Times, been made public already. All good Men, I trust, will justly admit the joint Evidence of such a Cloud of Witnesses, to be sufficient to vindicate, and I hope, to recommend these

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little

little Nurseries to the Charitable Consideration, of well-disposed Christians.

SEVERAL of the Reverend Clergymen, whose Letters are sent you, upon trying the Expediency of these Schools towards answering their Intention, and strictly examining into the Method of them, quitted intirely their *Prejudices*, which some might have inadvertently imbibed against them, from the Misrepresentations which perpetually embarrass all pious Attempts; and having approved of them, not only solicited for Contribution from others, but freely, unasked, contributed themselves towards the Support of them. I think it my Duty to mention this without their Leave, with an humble tender of my Thanks to them, and to all our most bountiful Benefactors; and also very sincerely to all the Ministers, that, having these Schools in their Parishes, will please to be at the Pains to inspect, catechize, and to order every Thing relating to them, that the greatest possible Advantage may be made of them towards training up the younger and most ignorant Part of their Flocks for the Kingdom of Heaven; continuing to catechize and instruct the poor *Scholars*, and using their utmost Influence to engage their constant Attendance for that Purpose after the *Schools* are removed, that they may retain and improve the Instructions they received. An Exercise, which can hardly fail to be edifying to the superior Part of their Charge. The Trouble of all this, will seem no hard matter, as a learned Prelate saith, to such as have a right Sense of the Duty of their Function,

of

of their Ordination Vows, of the Value of Souls, and of the Account they are to render in a Day of Reckoning: Happy are those Pastors, whom *their Lord, when he cometh, shall find so doing*. I may with Truth and due Deference venture to affirm, that the Clergy, who have the awful Account of that Day in their Eye, and who wish for nothing so much as the Success of their Ministry, and Salvation of their People, will never neglect the Means of Instructing the Young and Ignorant among them in the Principles of Religion, when they consider the Importance of this Branch of their Duty, as it is the Foundation of their future Improvement; and without which but little, or no Improvement at all would ordinarily be made. It cannot indeed be omitted, without incurring the most horrid and insupportable Guilt, of breaking through all sacred Ties and Obligations laid upon us about it by the Holy Scriptures, the Laws of our Church, and our Ordination Vows.

So many and great are the Evils which have befallen this Church (as the late Dean *Addison* observed) “ That they are scarce (now) to be re-
 “ moved by any other Method, but a timely, di-
 “ ligent and *regular Catechising*; and the most
 “ likely Means to establish Truth and Holiness
 “ with *Posterity*, is firmly and early to imprint
 “ the younger Minds, who are the Hopes of Re-
 “ ligion, with that *Catechism* which our Church
 “ hath provided for them; whereby many, by
 “ God’s Blessing, would become serious humble
 “ Christians, and conscientious Observers of their

“ Duty to G O D and Man ; and others prevented
 “ from running into those Excesses of Riot so
 “ much complained of every where.” It is also
 taken Notice of, That none have greater Reason
 and stronger Obligations upon them, to prevent
 the Growth of Sin and Profaneness, than those who
 expect to give an Account not only for their own
 Sins, but also for the Sins of many others besides,
 if they wilfully suffer them to perish in their Sins,
 by their refusing to use the necessary Means of
 preventing their living and dying in them.

THE excellent Author above observes farther,
 “ That there is a peculiar Energy in Catechetical
 “ Instructions to restore Truth and Union among
 “ us, to which Purpose it has been used in all
 “ Ages of the Church; and he says, That the
 “ Omission, or lazy and lukewarm Use of Cate-
 “ chizing, ought to be blamed for much of that
 “ Viciousness and Error, which is so sadly visible
 “ both in Conversation and Judgement.” And
 then adds, “ I am deeply engaged in this Per-
 “ suasion, that till public Catechizing fall under a
 “ diligent, constant and unanimous Practice, there
 “ is but little likelihood of ever seeing that Union
 “ and Holiness, Peace and Truth, flourish in this
 “ Church, for which she was once so famous.”—
 “ Therefore he that would edify himself, or others,
 “ in Christianity, without this Ground-work, builds
 “ but a visionary Church, or a House upon the
 “ Sand ; as hath been sadly visible in those Per-
 “ sons, who not being founded upon this Rock,
 “ have been quickly shaken and blown down with

“ every

“ every Wind of corrupt Doctrine.—The greatest
 “ Part of the common People being so far unable
 “ to reap any Benefit from learned Preaching and
 “ Handling of abstruse Mysteries in eloquent and
 “ elaborate Discourses, (which, continues our
 “ Author, is so studiously pursued by our *Junior*
 “ and *Florid Theologues*) that they want Instruc-
 “ tion in the plainest Parts of Catechetical Doc-
 “ trines, and so they fall into all those Evils, gross
 “ Ignorance, various Immoralities, Diversities of
 “ Opinions, Sects and Divisions, for want of be-
 “ ing taught in the plain Way of Catechising.
 “ The most unsatiable Hearers and zealous Ser-
 “ monists, uninstructed in the primary Principles
 “ of Religion, are commonly not only very ob-
 “ scure or indistinct in their Knowledge, but also
 “ as a natural Consequence of that, very weak,
 “ unconstant, and wavering in their Judgements:
 “ What Wonder then if they prove like unballasted
 “ Vessels, liable to be tossed, torn and blown about
 “ with every Gust of contrary Doctrine, and laid
 “ open and defenceless to every kind of Tempta-
 “ tion?”

BOTH this Author and many others affirm,
 There never was a greater Necessity of reviving
 Catechetical Teaching, and of using all Endeavours
 to reform the People, than now; when we
 cannot but see how the Enemy is broke loose to
 insnare and destroy poor Souls; how prodigious
 the Defection from the Religion of *Christ* is, not
 only among the Dregs, but all Degrees of People;
 how shocking and shameful the Increase of Pro-
 faneness,

faneness, how general the Ridicule of all that is serious, how great the Languor, the Coldness, and Degeneracy of those who still retain the nominal Profession of Christianity! Should not so sorrowful a Scene deeply affect our Minds, and strike us with Amazement and Grief, till we are thoroughly awakened, to set about Catechising the Poor and Ignorant in good Earnest? This is the weighty Business for which your Charities are given, but given indeed they will be to much less Benefit to the Souls of the Poor, if they are not very constantly and diligently catechized, not only when they are *in* School, but afterwards when they have left it. I hope it will be pardonable to mention my humble Wish, which is no other than what all Clergymen are exhorted to, in a very particular Manner, by a late pious Metropolitan in these Words; “Whereas the Foundation of *Piety* and
 “ *Morality* are best laid at the Beginning, in the
 “ religious Education of Children; I cannot but
 “ wish that every one of the Parochial Clergy
 “ would be very diligent in Catechising the Chil-
 “ dren under their Care; and not only so, but in
 “ calling of them afterwards, as they grow up,
 “ to give such farther Accounts of their Religion,
 “ as may be expected from a riper Age. That
 “ being thus carefully instructed in the Faith and
 “ Duty of a Christian, they all may teach their
 “ Children the same; and so *Piety*, *Virtue*, and
 “ *Goodness*, may for ever flourish in our Church
 “ and Nation.”——“What I would more par-
 “ ticularly recommend to you is, that you would
 “ be

“ be very careful to instruct your People well in
 “ the Principles of Religion, especially the Youth,
 “ that we may have good Hopes, at least, from
 “ the next Generation. I am much afraid that
 “ the many unchristian Practices that we see and
 “ hear of, do very much proceed from the Want
 “ of a good Foundation in the Principles of our
 “ Holy Religion. You know very well how
 “ strictly the Laws of our excellent Church re-
 “ quire Catechising. But if, besides that the
 “ Children learn the Words of the Catechism, you
 “ would also take Pains very familiarly to explain
 “ it to them, that they may, as they grow up,
 “ apprehend the Meaning of it, it would very
 “ likely be of great Benefit to them through the
 “ whole Course of their Lives: And I believe you
 “ would find this Work would bring as much
 “ Comfort to yourselves, and Advantages to your
 “ Parishes, as almost any other Office of your
 “ Function. But because there are a great Num-
 “ ber of poor and ignorant People, who are nei-
 “ ther able to teach their Children themselves,
 “ nor bear the Charge of their being sent out to
 “ School, it would be a Thing of very great Use
 “ if you could procure the Erecting of Charity
 “ Schools, in which they may be taught to read,
 “ and to repeat the Catechism, and other Things
 “ of that kind, which may prepare them at least
 “ to receive Benefit from your Instructions after-
 “ wards. This I the more heartily recommend,
 “ because it has been so successfully tried in many
 “ other Parts of the Kingdom. — And indeed, I

“ hardly know any greater Charity, either to the
 “ Souls or Bodies of such poor Creatures, than this
 “ is. I would therefore the more earnestly move
 “ you, to use your utmost Endeavours with those
 “ of your Parishes to whom God has given Abi-
 “ lities, to promote such good Designs. They
 “ would be the greater Instruments of Good, if
 “ they would also buy some little Books (such as
 “ are short and plain Expositions of the Church
 “ Catechism, and others which are fitted for the
 “ Instruction of Youth, and the Exciting them to
 “ Christian Piety) and charitably distribute them
 “ among the Poor; and it would be well if you
 “ would at convenient Times, take an Account
 “ how they read and understand them. — I am
 “ sensible how unable several of the Clergy are to
 “ contribute any Thing considerable towards the
 “ Charge of them; their Families labouring un-
 “ der deplorable straitness of Condition, which
 “ may God in his good Time enlarge. But as
 “ far as God shall enable any of you, I am satis-
 “ fied that you can hardly bestow your Pains or
 “ your Money a better Way. You will be far-
 “ ther instrumental in bringing up Children in the
 “ Fear of God, if you frequently exhort Parents
 “ to a strict Performance of Religious Family
 “ Duties. Children must be taught by them, not
 “ only to say their Prayers, but to understand
 “ what is meant by Prayer, and how necessary a
 “ Duty it is.” Archbishop of *Canterbury*’s Let-
 ters to the Clergy, 1699 and 1703.

ANOTHER

ANOTHER pious Divine, upon mentioning these Letters of the Archbishop says, “ That it is
 “ greatly to be hoped, no Minister hereby admonished,
 “ will be so unmindful of the sacred Vows
 “ of Christianity, and the special Obligation of
 “ his holy Function, or so negligent of the Interest
 “ of his heavenly Master, and of the Souls
 “ committed to his Charge, as to disregard so
 “ solemn and seasonable an Admonition.” But much the greatest Number of Church Livings in *Wales* are exceeding small, and most of the officiating *Clergy* in many Parts of the Country are only poor *Curates*. Tho’ this will not excuse them from taking all the *Pains* they can, yet it cannot be supposed that they are able to contribute towards the Expence of this Work, as great as the Need of it is; and without Expence the catechetical Instruction of the Poor cannot be carried on. So that too many of them must be in great Danger of sinking more and more into Heathenism and gross Ignorance, if they are not assisted by the Charities of the Well-disposed. The Light begins to dawn upon many of them; but alas, farther Assistance is wanting to perfect what is begun.

NOTHING is expected from those who dislike this Undertaking, or care not for it; to whom it will appear a needless Work, or worse, and liable to many Objections, because they would have it so, to excuse their not contributing towards it. Some never learned, nor designed any better Use of their Opulence, than to indulge their dreaming Fancies, Luxury, and expensive Grandeur, and
 Vanities

Vanities for a very little while ; and then the *vain Shew*, the glow-worm Lustre of all their Glory vanishes away to be seen no more. *They* can have no Concern for the Poor, who have none for their own Souls and Religion. When the Superfluities of their Abundance are drained another Way, there is none left for Charitable Uses. However, they would do well to consider, that if God will one Day call them to Account for every idle Word ; must they not reckon for all idle Expences ? But others there are (to God be the Praise, and may their Number increase) who know no Value in their Wealth and superior Abilities, but as they are Means of doing Good to as many as can be benefited by them. To these it is humbly submitted to judge, what may be proper for them to do, towards instructing and saving our poor Fellow-Creatures.

THE Holy Spirit requires us *to consider one another, to provoke* (or exhort) *one another unto Love and Good Works—and so much the more, as we see the Day* (of Retribution) *approaching*. I would therefore beg Leave to observe, that the Charity here recommended is a Charity of the *best* Kind, it is a Charity to the Soul. There are, in this World, Instances too many, of such moving Distress and Misery, Danger and Ruin, that it would be inhuman and barbarous to pass them by, and not attempt to relieve them ; but considerate People will readily own, when they reflect a little, that no Distress or Misery, no Danger, no Ruin of any kind, can be so great or dreadful to the Poor, as those,

those, which their Sins and Ignorance betray them to. No Relief can tend so much to their Advantage, Comfort and Happiness, or can be more pleasing and acceptable to GOD, or procure us a greater Recompence, than endeavouring by our Charities to rescue them from the greatest of all Evils.

A GODLIKE Charity this, and in the strictest Sense an Imitation of *Him*, who pitied poor Sinners, and sent his beloved Son into this World to die for them. And shall they, notwithstanding, be left to die eternally for want of being taught to know Him? To suffer poor Creatures to continue in Sin and Blindness here, and then to be consigned to eternal Torments hereafter, would not only be unkind, but cruel to the last Degree. We do not carefully read the Scriptures, if we do not see, that he who withholds, or stops his own, or other Mens Charity from them, will be looked upon as their Enemy. Every Body may see in our Saviour's Representation of the last Judgement, that to be accessary to the Misery of the Poor, tho' by Omission only, is assigned by the Judge, as a Reason of that dreadful Sentence, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*

It is justly observed, in a Sermon preached many Years ago before the Trustees of Charity Schools in *London*, " That every Man is bound in stating
 " the Proportion of his Charity, to lay out in
 " such Measures and Degrees as GOD hath blessed
 " him, yet that the *Value* of Charity does not
 " arise

“ arise barely from the parting with so much, but
 “ from a probable Prospect of the Good it will
 “ do, which ought always to be one main Thing
 “ in the Thought and Intention of the Giver.—
 “ And perhaps there is no kind of Charity what-
 “ ever, where so little works so great Effects;
 “ and these Effects so certain as very seldom to
 “ fail, as in our Charity Schools.” Not the least
 Part of the Money received for our *Welsh* Charity
 Schools is laid out on Stone and Mortar, or costly
 Building. The Expence, or half the Expence of
 building a School-house in some Places, would
 serve to compleat the Christian Instruction of some
 Thousands of our Poor.

THE Design of this Institution is, (allow me
 to repeat it) to instruct and reform the Poor, and
 to lay thereby a sure Foundation for their *present*
 as well as their future Happiness. For every
 Thing enjoined in our Holy Religion, if duly
 practised, will greatly and certainly contribute to
 our Happiness in this Life, though the main In-
 tention be our future endless Welfare, which is
 infinitely of the greatest Moment. I hope the In-
 fluence of this Labour will run on by the Blessing
 of GOD to future Generations, that Thousands
 yet unborn, and their Posterity, may be the better
 for it. For no Body knows, how much the Sal-
 vation, at least the Benefit some way or other, of
 many may depend in several Respects, by the
 wise Order of Providence, upon the Conversion of
 few. So that many Ages to come, perhaps as
 long as the Nation lasts, may have Cause to bless
 your

your Memory for what you are now doing. — Profaneness, Corruption, and all manner of Wickedness, are propagated more and more from one Generation to another. There is now a most lewd, wicked and profligate Race, void of all Knowledge and Sense of their Duty, and utter Strangers to the Service and Worship of God; and their Posterity will, in all likelihood, be the same, or worse. This is a great Evil in many Respects, but in none so great and deplorable, as is the Perishing of so many Souls; which charitable Instructions and seasoning their Minds with good Impressions in the Beginning, might by the Grace of God have saved, and made eternally happy. Surely then all that seriously consider the Importance of Salvation, and what it is to miss it, will be deeply affected with the dreadful Misery of those that are like to be lost for want of Assistance to instruct them. Who that hath the Bowels of a Man, and knows the Value of a Soul, but would desire a Share in this blessed Work? Who that rightly considers his own Interest, would not employ some Part of his Treasure, where the Increase is so great; great both to himself and many others too, and that both in this World and the next? Who, that has any Regard or Relish for Religion, would not lend a helping Hand to restore or revive it? None can refuse it, without shewing an utter Unconcernedness whether it lives or dies? Nay, whoever is hardened enough to discountenance Endeavours to *reform* Profaneness, makes a plain and infamous *Declaration* in its Favour, and rises up
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in Arms against the Cause he ought to promote. Nor is it possible to be Neuter in the Warfare of Christianity; for what says our Saviour in that Declaration of his, *He that is not with me is against me?*

I WISH it were seriously considered, whether it was ever more needful and seasonable, than in this our Day, for *all* Men of Seriousness and Piety, Laity as well as Clergy, to take Heart, and encourage one another, to stand up in Defence and Promotion of the Christian Cause; that the Things which are ready to die may be strengthened, and that the Work of GOD may revive again in the midst of our Years. The great Decay of Religion, the deplorable Degeneracy from the Faith and Morals of the Gospel, is too notorious to want any Proof. It cannot, nor is it denied by any, but such as are themselves involved in the Guilt of it. It is but too evident that the deadly Contagion of Vice and Profaneness overspreads the Land more and more, and threatens our Ruin; while the false Friends of Religion, sitting down easy with their Hands in their Bosom, and their Eyes another Way, *care not for these Things*. It greatly increases the Concern and Sorrow of all good Men, or true Christians, to behold this prevailing Lethargy.

WHETHER the greatest, most rise, and most dangerous Corruption, lies in the Notions, or in the Morals of too many People amongst us, may be more judiciously determined by others. Whether it be from mere Ignorance or a more spiteful Spirit

rit of Error, I know not; but certain it is, that too many seem either unacquainted with the *Christian Scheme*, or pass it by too slightly, and lay no stress upon it. While some of stronger, but much abused Talents, endeavour to supplant the Gospel-Covenant, and the whole *peculiar* Doctrine of our Redemption by *Christ*, as He is the great *Propitiation* for the Sins of the World; labouring openly and bare-faced, to turn the whole Institution of *Christianity* into a System of mere Morality only, and so to deprive us of all Hopes of Salvation, but what poor, undeserving, miserable, sinful Creatures, and lost, traiterous Rebels against the King of Heaven, can deserve from Him on the Foot of their own Merit, or at best from the uncovenanted Mercy of GOD. But such as know and believe the Gospel Doctrine, must also know, that all those fallacious Schemes, upon which Men are encouraged to hope for Salvation, without obediential *Faith* in *Christ*, are unsound, unscriptural, and dangerous; and can end in nothing but Despair and Confusion. However we may flatter ourselves in Time of Life, the Doctrine of Redemption must be our only sure Support and Prop of our Hope at the Hour of Death, or we can have no *true* Hope at all.

WHEN the chief Articles of the Christian Faith are undermined, and the Spirit of Christ provoked thereby to depart from us, by whose Assistance only we can be enabled to live Christian Lives, it is no wonder that every kind of Impiety is grown to such a Height and daring Assurance. If you happen

happen to mingle yourself with a Rank of People but little above the Vulgar, you are frightened out of your Christian Profession, or must own it with a Blush; where the least serious Hints relating to Godliness are sure to be laughed at, and sometimes the adorable Mysteries of Religion blasphemed, accompanied too often with Debaucheries and profane Discourses, too horrid to name; which have very naturally a bad Effect on the meaner sort of People, who are always ready to ape their Betters in all their Vices. From their bad Example, and from the Corruption of their own uncultivated Minds, *they* run headlong into those uncommon Excesses of Wickedness so rise among us. Boys and Girls are commonly brought up to nothing else, in too many Places, but Beggary, Sloth and Idleness, Evil-speaking, Lying and Swearing, or calling Names; which they learn from the wicked and monstrous Examples of their profligate Parents, who live without God in the World, and know not how to pass one Hour in Seven Days in his Service. And we must all know that the Profanation of the *Lord's Day*, so very common every where, together with the too common and shameful Neglect of our Public Worship, so notorious in too many Places as hardly to be paralleled in any Christian Country, is like an Opening in the Bulwark of a City to receive in the Hosts of a destroying Enemy, or a Breach in a Sea Bank that lets in an Inundation of every Profaneness. We hear of the great Increase of Venality and Rapine, of Debaucheries, Perjuries, barbarous

barbarous Villanies, Robberies in the Light of the Sun, unnatural, inhuman, blood-thirsty Cruelties. And shall we call ourselves still a *Christian People*, if we use not all possible and proper Methods to reform Enormities grown to such a Pitch, that our *Legislators* have been justly alarmed to consider with great Thoughts of Heart, (since loading the Gallows with Offenders, and making a quick Dispatch of their Lives, will rather, it is justly feared, depopulate the Country, than mend it) what Means to use, what Laws to enact, that may be most likely to eradicate and remove the Scandal of such enormous Evils from a Christian Country.

NONE, to be sure, of all the Auxiliaries, that promise any Assistance towards Reformation, should be neglected; but it is to be feared, that all of them together will not produce their desired Effect, if at the same Time we do not strenuously exert ourselves in the Use of the principal *Mean*. Nothing bids so fair for suppressing and reforming the Vices of the World, as impressing on the Minds of Men the sound Knowledge and Fear of GOD, and instructing them carefully, and sometimes, in the Doctrines of his holy Word. What more likely to be accompanied with his Blessing? These *Spiritual Weapons* of the Christian Warfare are mighty through GOD to the pulling down the strong Holds of Satan, and to the bringing into Captivity every Thought to the Obedience of Christ. *The Law of the Lord is perfect, converting the Soul: the Testimony of the Lord is sure,*
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making wise the Simple. Oh then! why should not all the Poor be taught to read the Holy Scriptures, by the charitable Assistance of those, who are themselves glad and thankful that they have the Scriptures to read, and that they are allowed and exhorted to read them. They are the Counsellors and Comforters of God's People in all their Distresses in the Land of their Pilgrimage. It was this Sword of the Spirit, the *Word* of God, wherewith our Saviour, for our Imitation, repelled the Devil's Temptations.

Our Saviour said to the Jewish Teachers, *We unto you, for ye have taken away the Key of Knowledge*; because they did not teach the People the *true Knowledge* of the Scriptures. And it is the unchristian Practice of the Church of *Rome*, to withhold the Reading of the Scriptures from the common, unlearned and ignorant People, because some may abuse them to broach and maintain Errors. But why should such an Objection come out of the Mouth, or have any Place in the secret Thoughts of a *Protestant*? For by the same Rule the Scriptures should be withheld from the Learned too, several of whom have often been the greatest Broachers of the worst Errors and Heresies. And if we must lose all that we have abused, what shall we then save? Not our Lives, nor Health, nor Talents, nor Religion, nor Government, nor Power, nor Liberty, nor so much as our common Food or Clothing.

Sound Piety must ever be founded in the sound Knowledge of God's holy Will, revealed
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in the holy Scriptures, which will lead us to all Truth we need to know for our Salvation. The Instructions of the Pulpit are to the poor, ignorant People, the only Means of informing and awakening them to a Sense of their Duty and great Concern; but till they are better principled, they often make no Conscience of attending the public Ministry; and when they do, they profit no more by it, for want of previous Instructions, (as a pious Clergyman wrote me Word some time go) than if they were preached to in an unknown Tongue.

THIS, commonly, is not easy to be remedied, without beginning with Catechetical Instruction *betimes*. It is seldom that People come to be reformed and religious when they are *old*, if they are not instructed in the Knowledge of Religion, when they are *young*. Where the Root of the Matter is planted, it may spring up and bring forth Fruit, *Thirty*, or *Sixty*, or perhaps an *Hundred Fold* in Time, whether it appears presently or no; but where no Seed is sown, we expect no Crop.

THUS then the Matter lies; it is but too evident, how much the Generality of all Ranks have corrupted their Ways. It cannot be denied that the poor and common People, who are always the most numerous every where, are generally irreligious and ignorant, without any Appearance of true Holiness or a Spirit of Piety, and awful Fear of GOD, the sole Condition of his Favour thro' Faith in Christ, and therefore open to all Suggest-

tions of the Enemy, and every kind of Temptation. This Ignorance and Carelessness of Religion, if suffered to proceed, may draw down the heavy Judgements of God upon us, and clear the Way for the Return of Popery. The Vicious and the Ignorant are always the easiest to become Profelytes to that Religion, because they cannot discern the ridiculous Absurdities blended with it. The Church of *England* and the Church of *Rome* will be all one to them, or rather the last must be most eligible, where they can, as they may fancy, purchase Salvation with the Spoils of their Rapine. Whatever may be the Event, it is justly acknowledged by all considering Men, that Christianity, in general, is at a very low Ebb; and in a Way, it is feared, of ebbing still lower. A State this, the more helpless and melancholy, because it is so difficult to prevail for hearty Assistance for the Amendment of it, by those, who, if they assist not, commonly thwart all pious Attempts; who can bear the Miseries of the Poor, and the reigning Vices of the Times, with much more Patience than the proper Remedies of them. No Designs, nor Way and Means have ever been, or ever will be earnestly attempted to reform the World, but they always are, and ever will be traversed by Tempers of a contrary Nature. All Men seem to agree in Speculation, that Reformation is certainly necessary for the Peace and Prosperity of the Public, as well for the present as the future Welfare of Individuals. It is Virtue, we all say, that promotes, and Vice that obstructs the Happiness

piness of the World; insomuch that Religion is so necessary to secure the Happiness of all Men, both in this World and the other, that there can be no Happiness at all without it. Now, should not we consider, whether there can be Sincerity in these Acknowledgements, if we do not unanimously unite, and, according to our several Abilities, exert our best Endeavours to carry on the most likely, and undoubtedly the most effectual Means, to advance the Glory and Lustre of our holy Religion. And which Endeavours, we, as *Christians* and *Protestants*, must believe and know, to be most agreeable to the Will of God, and most certain to derive a Blessing upon us, with an ample Reward in the Day of Recompence.

It has been remarked by good and wise Men, that *Christianity* must now be revived much in the same Manner with the first Propagation of it, by Means plain and simple, and seemingly despicable to the false Wisdom of the World. Now, as formerly, the Promoters of it must be content to endure the false and malicious Reproaches, the groundless Objections, and the most unfriendly, unchristian Animadversions of the contrary-minded. This Treatment, all that exerted themselves in this Work, from Christ himself, and his Apostles, down to this Time, have always experienced. However, the Comfort they feel in not deserving the unchristian, ungenerous, unjust Treatment they meet with, and the Joy that is set before those that suffer the Reproach and the Cross of Christ, together with the unshaken Consciousness

of their doing what is acceptable to Him, will easily surmount all Discouragements, and enable them, as they are bid, to rejoice in Tribulation.

I WOULD hope that all unbiaſſed Men muſt ſee, that the direct Deſign and Tendency of the Work in Hand, is teaching the Knowledge of GOD to the poor Souls whom GOD himſelf created, and ſent his own Son to redeem from their loſt Condition: A Work that tends to reform them, as alſo to recover the Life and Power of our holy Religion. What Marks can we ſhew of our Regard for GOD, or Man, or Religion, if we do not aſſiſt therein? All the Clergy who order the Schools in their Pariſhes, in perfect Conformity to the Laws of our Church, are proper Judges of its being a Work that cannot be juſtly objected to or cenſured, except only for ſuch Infirmities, Miſtakes or Failures, that human Nature cannot be quite free from, under our preſent Imperfection in this Life. The Sagacity of great and good Men, aſſociated together for the Intereſt of Religion, or Trade, hath not always been able to foreſee and prevent the Miſbehaviour of ſome, where many are employed. But it is hoped, and moſt earneſtly deſired, that the Clergy and all Chriſtian Friends of this Deſign, living near the Schools, will ſo conduct, and watch over the Behaviour of the *Maſters*, as to *give none Occaſion to the Adverſary to ſpeak reproachfully*. Cauſeleſs Reproaches, which plainly denote the Spirit they come from, deſerve no Regard. Every Diſciple muſt learn of his Lord and Maſter, *Who when he*
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was reviled, reviled not again; but committed himself to him that judgeth righteously.——In thee, O Lord, have I put my trust, thou shalt answer for me, O Lord my God.

THIS Charitable Undertaking has given, I think, as little Room to cavil against it, as any Attempt of the Kind. It confirms me greatly in the Goodness of it, (if it were possible for so plain a Matter as Teaching the Poor to learn the Catechism of our Church, and read their Bibles, to want Confirmation) that the most Invidious can find no Objections against it, but such as have no Foundation except in the Imagination of their Authors. I wish indeed most heartily, that this Labour was managed by abler Hands. I have often desired, and do now thus publicly and most earnestly desire, that some one or other of our good Clergymen, or more than one, one in every County, or rather, which would be best of all, that every Minister in his own Parish would most heartily engage therein, and earnestly solicit for charitable Assistance, to carry on this Work; and I am pretty sure, by happy Experience, that the Blessing of God and his Providence, in answer to their unshaken Faith, and fervent Prayers, would assist and prosper them. What was *this* Undertaking at first, how unlikely, not to say, how impossible, did it seem that it should proceed, and increase as it has done, when it was begun with less than Forty Shillings! And what it is come to be now is evident, without any other Fund to support it, but the voluntary Donations of chari-

table Benefactors, which the Providence of GOD and his Grace disposed them to send from one Year to another. And none knows how much more, by the same divine Blessing, it may still prosper in more and better qualified Hands, which I wish most ardently to see employed about it. But till they are moved by the Love of GOD to undertake it, by the Help of Him *who giveth Power to the Faint, and to them that have no Might increaseth Strength, and considering Him that endureth such Contradiction of Sinners against himself*, I hope I shall not grow weary nor faint in my Mind, but will, in the sacred Name of GOD, attempt to proceed as I am enabled.

IT will surely be evident enough to all, who can look on our little Nurseries without an evil Eye, that they have not been without the Blessing of GOD to prosper them. The great Metropolis of the Kingdom, (not to mention other Places) is greatly indebted to the first Contrivers, and the present pious Managers of *English Charity Schools*, which have done a great deal of Good in the World: Besides the many Thousands they have been the Means, by the Blessing of GOD, of preparing and training up for the Kingdom of Heaven; very many are not a little the better for them, and others prevented from being so bad as otherwise they would have been. If the Morals of the People are now so bad, how much worse must they have been, if the Christian Education of such great Numbers had not given some Check to the reigning Corruptions? A general Concurrence of
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all good Men to extend these Nurseries of Religion through all the Nation, would be the likeliest Means, under God, of laying the Foundation of a national Reformation. As for what has been done this Way, in as cheap and expeditious a Manner as possible, by Catechetical Instructions of the Poor in the *Circulating Welch Charity Schools*, I must beg Leave to refer you to the Testimonies of other Clergymen. How much more Good they may do, is not easy to be conceived, while they continue to be watered with the flowing Springs of your Benevolence. If I took the Liberty to court your Favour for them ever so earnestly, it would be seeking for you a hundred-fold Reward for every Mite you give, as well as the Benefit of my poor Brethren; who, *though poor in this World, yet by your Means, and the Grace of God, may be made rich in Faith, and Heirs of the Kingdom, which God hath promised to them that love him.* But as the Gospel of our Redeemer is a most wonderful Dispensation of infinite Benevolence to Mankind; a divine Scheme of surprizing and inconceivable Love; and Charity being the genuine Spirit of true Christianity, which animates every Soul that receives it, all good People, by the kindly Influence of it, are ready of themselves to pity the Miserable. They will certainly consider in what Measure and Manner to proportion and appropriate their Benevolence, as they judge it may produce the best Effect, and the greatest Recompence. May God direct, prosper, and reward them.

IT is too evident to be denied, that our over-weening Regard for this Life, or this World, should not divert the Streams of our Charity from this, and other Works of the like charitable Nature. For what is this Life? Hardly so long as *one Minute* in Comparison of *Ten Millions of Ages*; and how should we behave and do, for that *one Minute* to secure ineffable Joy and Happiness for *Ten Millions of Ages*! Now it is very plain, that the longest Life upon Earth is much shorter, compared with the infinite Duration of endless Eternity, than a Minute compared with Ten Millions of Ages. In what manner should we then lay out this very short Life? The Minute flies away incessantly; by and by we sicken and die. And what in the mean while can we do better, than lay ourselves out in such Works of Charity as tend to promote Piety, and the Glory of GOD? What can be so conducive to secure and advance our Happiness in our never-ending State in the eternal World?

OR, what is this World we are so fond of? How fleeting and paltry the Pleasures of its Gratifications! *What will it profit a Man, if he shall gain the whole World, and lose his own Soul*; and then to lose the World too, for which he lost his Soul? How little would be the Acquisition, if one could possess the whole of this earthly Globe, which is but a *Point* in respect of the whole System of GOD's Creation! We are dazzled indeed with the Glory and Grandeur of the little Vanities here below, because we know no better; but cer-
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tain it is, that if we were for an Hour in Heaven, we should be as reluctant to return to this World, though it were to fill the most glorious Throne, and to wear the brightest Crown that ever King possessed on Earth, as a King would be to quit his Throne, to descend into a loathsome Dungeon or Sepulchre.

WHERE then is it best and wisest to lay up our Treasures? In tinsel-ware for a Minute's Diversion in a Dungeon? Or in Provision for the Enjoyment of (as yet inconceivable) Felicities in everlasting Glory? If Faith or Consideration are consulted a little, I think we must see, that we are to admire the Love of GOD, and to adore Him for the surprisingly gracious Contrivance in pointing out the Way, by our Alms and other charitable Deeds for the Relief of the Poor and Service of his Cause, to exchange thereby our perishing Possessions here, for the true and never-fading Treasures in the eternal World above. This I say with a resigned and sincere Wish, that you may direct your Charities as GOD may prosper them most of all to the Glory of his holy Name, the Advancement of his holy Religion, and the Salvation of poor Sinners. This will certainly be a Fruit that will greatly abound to your Account; and I cannot but add here the Words of our holy Jesus, *Herein is my Father glorified, that you bring forth much Fruit, so shall ye be my Disciples.*

I HOPE I shall be able, another Time, to lay before you, to your no small Comfort, a more particular Account of the Good you are doing
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and have done, in not only teaching so many the Fundamentals of Religion, and to Read; but likewise in furnishing many of them with Bibles and other good Books in their own Language *Gratis*, as some very bountiful Benefactors have done, who have a just Claim to much greater Thanks than can be in our Power to return; and which the Poor cannot recompence any other Way than by their humble Prayers, and many Thanksgivings unto GOD for them. Such a Remainder of the last Impression of *Welch Bibles*, as our generous Benefactors enabled me to bestow on the *Poor*, were given them in a Manner that, I trust, was very much to their Improvement. And I am also greatly obliged to some Clergymen into whose Hands I have put Bibles, and other good Books, to be given by them to the poorest, soberest, and best-disposed Scholars, after they had been privately and publicly catechised, in the Church Catechism, and made as perfect in the Doctrines of it, and in reading of the Bible, as could be well expected. Some Clergymen expressed so much Pleasure in seeing the Improvements their People made in this Way, that they warmly wished all Gift-Bibles, and other Books, might be always given in the same Manner; since, as hath been found by Experience, it would very much reform the Poor, and revive the Use of Catechising. But our Ability to carry on this Method depends, under GOD, on the Assistance of our generous Benefactors.

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SUCH as read with Advantage to themselves, who have experienced the Relish and Efficacy of sacred Truths, and *tasted the good Word of God*, will ever be the readiest to supply the Poor with it. And provided the Poor are well prepared, and catechetically instructed to peruse the *body Word* to their Edification; Bibles and good Books will be the best Gift, in our Life-time, and the best Legacy in our latter End, that we can bestow upon them, as they may be the happy Means of spreading *Christian Knowledge* in the World when our Heads are laid in the Dust, and our Faces known amongst Men no more. This is certainly one good Way of improving our present Opportunities, and of earning future Rewards. If a Sinner is converted by the Books you give, will not you have some Share of the Joy, that is in Heaven over one Sinner that repenteth?

BUT to prevent Thousands of good Books, and *Bibles* too, from being thrown away and lost upon the Receivers of them, I humbly submit it to Consideration, whether they should not be taught to Read, and well-grounded in Religion. This is the Intention of our Circulating Charity Schools, as well as to furnish them with as many good Books as we can.

To the generous Benefactors of these Seminaries, who have condescended to become charitable Parents, as it were, to the poor Orphans taught therein; I beg Leave to say, that the Cause is your adopted foster Child. You have been to it, *what good Kings and good Queens* are promised to be to their

their People, *nursing Fathers and nursing Mothers.*
Your poor little Nurlings, will, I hope, be still
fed, with at least the Crumbs that fall from your
Tables; and never deserted, till they come in the
Unity of the Faith, and of the Knowledge of the
Son of God, to be your Fellow-Heirs of eternal
Glory, to the great Increase of your everlasting
Joy. Which is the daily Prayer of,

HONOURED SIR,

Your most Obligated Humble Servant,

EXTRACTS of LETTERS and CERTIFICATES received from Michaelmas 1751, to Michaelmas 1752, from several Clergymen and others, concerning the Circulating *Welsh* Charity Schools, and the Behaviour of the Masters therein employed, in the Counties of South and North Wales.

Llanfachbraeth in *Anglesea*, Dec. 18, 1751.

THIS is to certify, That *H— D—*, Teacher of the Circulating *Welsh* Charity School at *Llanfachbraeth*, has taught in that Parish Church for these three Months last past, and has been diligent in Instructing the Children under his Care in Reading, in the Church Catechism, and in the Principles of the Christian Religion; and has himself behaved civilly, and in all Things conformed with the Rules of the said Schools. And I beg Leave to return humble Thanks, as well in my own Name as in that of the Parishioners in general, to the generous Contributors, for the great Benefits the Poor have received; and I hope are still likely to receive, by these Means. I am, &c.

Robert Lloyd, Curate of *Llanfachbraeth*.

Llanwinio

Llanwinio in Carmarthenshire, Jan. 1, 1752.

THIS is to certify whom it doth or may concern, That *J— T—*, Master of the *Welch* School at *Llanwinio*, hath for these three Months last past demeaned himself as a civil, sober, and temperate Person; that he seemed to be diligent and conscientious in the Discharge of his Calling as Schoolmaster; that his Pupils have been publicly examined one of the last Sundays in Church, in the Time of Divine Service, and that they repeated the Church Catechism from the Beginning to the End, and gave a tolerable Account of the Christian Religion, wherein they were then also examined; which shews, that the Master hath been laborious, and taken a great deal of Pains with them. Witness my Hand, &c.

John Bowen, Curate of Llanwinio.

In another Certificate after this, he says, "That
 " the *Welch* Scholars are as ready as can be well
 " expected at answering the Responses in the
 " public Service of the Church: The Master is
 " very industrious in Catechising, and teaching
 " them the Principles of Religion. Their Pa-
 " rents join with me to thank their Benefactors
 " for the great Charity of teaching poor Children
 " to read the Holy Scriptures, and for bestowing
 " Books upon them for that Purpose."

*The following Certificate, from the Parishioners,
 came the same Time.*

Reverend SIR,

WE whose Names are hereunto subscribed,
 being the chief Inhabitants of the Parish
 of

of *Llanwinio*, do humbly desire that our unfeigned Thanks may be given to you and the Rest of the worthy Benefactors of the Circulating *Welsh* Charity Schools; for favouring us with so well qualified and diligent a Master for these six Months last past, to instruct the Poor of our said Parish in the fundamental Principles of Religion. And we do hereby most earnestly request that the said Master may be continued for three Months longer (if it be not breaking in upon your Rules) amongst us. Seeing it is a Charity that so powerfully contributes towards the Advancement of our holy Religion, the Glory of God, and the spiritual Welfare of our numerous poor ignorant People. And the Favour shall be most gratefully acknowledged, &c. Subscribed by

Dated at *Kilsant*
in *Llanwinio*,
April 8, 1752.

John Williams Esq;
and Nine more of the
chief Inhabitants.

Llandysfil in *Cardiganshire*, Jan. 15, 1752.

Reverend Sir,

J—D—, the Bearer hereof, has taught a *Welsh* School for a Quarter in the Parish of *Llandysfil*, where no School had been kept before, and he had *sixty eight* Scholars. My Curate and self have inspected the said School and found the Master (as he used to be before) very diligent and industrious in the Performance of his Duty, and punctually observant of the Rules prescribed for that Purpose. And the Improvement of the Scholars is as well as can in reason be expected, though but few of them have attained to such a Mastery in Reading as I could wish all of them did; because many of them are very young, and others could

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not attend the School as soon as it was set up; so that the Continuance of the Master is much desired for one Quarter more in the same Place. My Parishioners join with me in sincere Thanks to you and the good Supporters of this Charity, and in Prayers for your and their Reward, and that it may please the Almighty to continue such a Blessing. I am, &c.

J. Thomas, Rector of Llandyffil.

P.S. My Cures being very large, and consisting of numerous poor People, unable to have their Children taught to read in their native Language, so that they may be rightly brought to a due Knowledge of their Duty and of the Principles of our holy Religion, and I being unable to supply them with proper Means and Encouragements in order thereto, necessarily obliges me to be almost incessant in asking Favours of Assistance in this Respect: And your continual Compliances with my so often-repeated Requests, render it difficult for me to express due Gratitude to you and those worthy charitable Persons that are concerned in promoting this excellent Benefaction. It shall be my constant Endeavour (by the Almighty's Blessing) as far as I can, to cultivate this Seed sown now and before by Instruction and Distribution of Books; so that it may answer the End proposed, the Good of Souls, and the Glory of God. — I have received *twenty* Bibles and *twenty* Expositions of the Church Catechism, which you sent to be given to such of the Poorest as shall be found best instructed and qualified for the profitable Perusal of them; but have not yet in my three Parishes so many qualified as you mention for them. But am in Hopes of having many more between this Time and *Easter*. I cannot but express my Wish that
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this Method may be taken in the Distribution of all the next Impression, (I mean that which is coming out next.) Then the Poor will be supplied, and the Good of their Souls more promoted by such Qualifications required, and Inspectors appointed for the Distribution of them, than if they were to be given without any Restriction to the most Importunate for them, &c. I should therefore be highly obliged to you if you please to be so good as to send a Clergyman here, to examine the Persons with regard to their Qualifications for those Books which I have now by me, when I shall again send you Intelligence of our being ready : For I should be glad to have my Integrity justified in the Distribution of them, both to the worthy Donors of them, and my own Neighbours, being not insensible of my having already incurred the Displeasure of some envious self-interested People, by my Care and Regard for the Poor, and such as are well-disposed and industrious in attaining to the Knowledge and Practice of Christianity, &c. I wanted another School very much, but could not find a Master, that I could confide in and recommend.

Castlederran in Carmarthenshire, Jan. 18, 1752.

Reverend SIR,

I AM greatly obliged to you for your Favour in continuing the *Welsh* Charity School in my Church and Chappelry so long. But must beg the Continuance of the same Favour yet longer ; for many of the Scholars are young, and have but imperfectly learnt, though the Master taketh due Pains by them, and I really think, behaves to them, in all Respects, as he ought. There are several of them that can say their Catechism very

well, and have by Heart some Part of your very good Exposition; and if you will please to bestow some *Bibles* upon the poorer Part of them, I will send for them, and distribute them to the best of my Judgement, among such as best deserve them. There are several Persons of Substance and Credit in my Parish that will subscribe to what I have written. I am, &c.

*M. Gwynne, Rector of Kilymaenllwyd
and Castlederran.*

Certified also by several of his Parishioners.

Ditto concludes his next Certificate (of *April 15, 1752*) thus, —“ I have no more to add, but my
“ best Wishes to the *Welsh* Charity Schools; and
“ in Testimony of my Approbation of them, and
“ as a small Help to their Furtherance, I have sent
“ inclosed a Piece of Gold, &c.”

M. Gwynne.

Llandrillo in Merionethshire, Jan. 24, 1752.

THIS is to certify, that *J— J—*, Teacher of the *Welsh* Circulating School kept in *Llandrillo*, has behaved for the last Quarter soberly and regularly, and been sufficiently attentive and faithful in the Discharge of his Duty. A longer Continuance of this excellent Charity is much desired here, and will be thankfully acknowledged, by

Samuel Mytton, Vicar of Llandrillo.

The following should have been inserted sooner with respect to its Date.

Edern in Carnarvonshire, Dec. 1, 1751.

Reverend SIR,

I Have sent the Six and Thirty Piece of Gold, which I received from a worthy Lady for the Use of the *Welsh* Schools, by the Bearer, and desire your Receipt for it. I am to beg the Favour of having the School at *Carnguwch* continued for half a Year longer, if it can be done conveniently, as the Master is careful, and approved of in the Neighbourhood, and the Scholars, who are more than Fifty in Number, have improved much under his Tuition; and I hope will in half a Year longer be able to read perfectly themselves, and become thereby capable of teaching others. This I refer to your Consideration, and recommend you and your Labours to GOD, who am, &c.

Andrew Edwards, Rector of Edern.

Mertbyr Tydvil in Glamorganshire, Feb. 4, 1752.

Reverend SIR,

—THE Bearer, *D—T—*, has behaved well during his Abode in our Parish, and has been very careful and diligent in his School. I am desired by the Parents of the Children under his Tuition to return you and the Benefactors hearty Thanks for your Goodness. If you will extend your Charity so far towards them, as to continue *D—T—* here a little longer, they will be further obliged. I have often inspected his Conduct, and find that he has brought up the Children better than I expected; for I have

often examined them in School and in Church, and last Sunday there were several of them that could answer very well, &c.

Anthony Martin, Minister of Merthyr Tydvil.

Llanfeirian in Anglesea, Feb. 5, 1752.

THIS is to certify, that *J— P—*, Teacher of the *Welch* Charity School at *Llanfeirian*, is a sober, regular, well-behaved Person, constant in his Attendance on the School; diligent and careful in teaching the Children under his Care to Spell and Read the *Welch* Language, and in Instructing them in the Principles of the Christian Religion, set forth in the Church Catechism. I have examined his Scholars both as to their Reading and in the Catechism, and found them improved to Satisfaction, allowing for the Shortness of the Time (which is about three Months) they have been under his Instruction. I have likewise examined his Account of the Scholars, and believe the same to be true: In Witness whereof I have hereunto set my Hand the 5th Day of *Feb.* 1752.

*Rowland Hughes, Rector of LlanCadwaladr
and Llanfeirian.*

Coity in Glamorganshire, Feb. 7, 1752.

THIS is to certify, that *H— E—*, who teaches a *Welch* Charity School in this Parish, hath in all Respects behaved himself in a pious, regular and sober Manner, and hath diligently and faithfully instructed the Children committed under his Care, according to the Rules prescribed for

for him. As I am one of the nearest Neighbours, I can with the greatest Pleasure observe the Conduct of both Master and Scholars; and to my Wonder and Satisfaction examined no less than Twenty two of them, that could read their Mother Tongue tolerably perfect before the Expiration of the first Quarter, which is chiefly owing to the old Man's Diligence, who teaches them by Night as well as by Day, &c.

John Thomas, Curate of Coity.

At the End of the following Quarter he writes thus,—The Master hath behaved himself diligently and carefully in the Discharge of his Duty, during the Time we had the Favour of his Continuance among us, by conscientiously instructing his Scholars, both Night and Day, as well in the Church Catechism, as in your excellent Exposition of it, as appeared by their constant Attendance at Church to repeat the same. The kind Benefactors of this Christian Charity have the united Thanks of both the Parishioners and, &c.

Coity, May 12, 1752.

John Thomas.

*Llanvihangel y Traethae in Merionethshire,
Feb. 19, 1752.*

TH E S E are to certify, that C—W—, who has been employed as Schoolmistress of the *Welsh* Charity School in the said Parish, is a Person of unblemished Life and Conversation, very diligent and assiduous (as by the Rules of the said Schools required) in Instructing the Children committed to her Care, in good Morals, Reading the holy Scriptures, and repeating the Church Catechism by Heart, as well as could be expected in

one Quarter of a Year's Time. We the Curate and Inhabitants of *Llanvibangel y Traethae* and *Llan-Deckwyn* do most earnestly beg the Favour of you to have the same continued here some time longer, in Hopes of their being better grounded and farther instructed in Christian Knowledge, if you conveniently can. We are at a Loss how to thank you sufficiently for Favours already received, &c.

Griffith Rowland, Curate *ibidem*.

Holyhead in Anglesea, Feb. 27, 1752.

I Do hereby certify, that *W—P—*, Teacher of one of the Rev. Mr G. Jones's *Welsh* Circulating Schools in this Parish, hath been very diligent and successful in his Office, during the last Quarter, which ended the 15th Instant. And it gives me Pleasure to find by the printed Certificates for the two last Years, that not one of the said Schools fails of doing good Service to Religion, better and more lasting Service perhaps than is done by any other Means. The exceeding great Usefulness of the said Schools for promoting the *Knowledge* and *Practice* of the true Religion among those, that would otherwise be in great Danger of continuing Strangers to both, is now become undeniable throughout *Wales*, from sufficient Testimony and Experience. And as *North Wales* has largely partook of the Benefits thereof for several Years past; the general Backwardness of this Province to contribute according to its *Ability*, (to contribute any thing but good *Words*) towards the Support and Furtherance of so excellent and so *expensive* an Undertaking, shews such a Want of *Zeal* and *Spirit* in a good Cause, as casts a Reproach upon our *Country*: And that the only effectual Method for
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wiping it off speedily, may be pursued throughout *North Wales*, is the sincere Wish of

Thomas Ellis, Minister of Holyhead.

Another from *Holyhead*, July 3, 1752.

THIS is to certify, that *W— P—*, Teacher of the *Welsh* Circulating Charity School at *Holyhead*, finished the last Quarter's Teaching the 17th of *May* last; and that he behaved himself with Diligence and Success in teaching the Children the Church Catechism; and Reading, and Collects, and Graces before and after Meat, &c. And as I have had repeated Trials and sufficient Experience of the exceeding great Usefulness of the *Welsh* Circulating Schools in these Parts, and as the same has been so long and so often experienced by the Clergy of the established Church in their respective Parishes, and publicly testified by them from Year to Year; it is very strange that any *Christian* should oppose them; and especially that a *Person at such a Distance off* should still be so very violent in his Invectives against the generous Conductor of them, and endeavour to deprive *Wales* of so great a Benefit, without substituting an Equivalent in lieu thereof. This is strange indeed, and greatly wondered at by many, as well as by

Thomas Ellis, Minister of Holyhead.

Crickadarn in *Breckonshire*, March 5, 1752.

THIS is to certify the well-disposed Benefactors of the *Welsh* Charity School kept in the Parish of *Crickadarn*, that *W— P—*, Teacher of the said School, hath (as I am informed) carefully

fully discharged his Duty by Instructing his Scholars, and leading a sober and regular Life: have also the Pleasure to inform the said Benefactors, that a considerable Number of Scholars attended the said Master, making a surprizing Proficiency in so small a Time: could wish so public a Good might be continued for one Quarter longer, if agreeable to the said Benefactors.

Charles Lloyd, Vicar of the same.
Certified also by several of his Parishioners.

Llanbadarn Vawr in *Cardiganshire*, Mar. 6, 1752.

Reverend SIR,

I Give you this Trouble on the Behalf of the Bearer, J— D—, whom, pursuant to your Permission and Indulgence, I have employed in teaching one of the Circulating *Welsh* Schools, in that Part of my extensive Charge, where I found the greatest Demand for them.—I do believe I can truly say of him, that his Endeavours have not been wanting, in making the best Use of the few Months he was employed for.—May God reward you and the charitable Contributors, for what you have already done for my poor Parishes and self; and that he may shower down his Blessing upon your laudable Endeavours and Intentions, is and shall be the earnest Wish of, &c.

John Edwards, Vicar of *Llanbadarn Vawr*.

Llaneingan in *Carnarvonshire*, March 12, 1752.

I *John Hughes*, Curate of *Llaneingan* in the County of *Carnarvon*, do hereby certify you,
or

or any other, whom it may concern; that T— R—, Master of a Circulating *Welch* Charity School held at the said Parish, hath (to the best of my Knowledge) behaved himself sober and industrious in his said Vocation. And I hereby return you, and all other worthy Contributors to this laudable Benefaction, my hearty Thanks for this Assistance given towards a Discharge of my Duty. For though this noble Design may not have its desired Effect immediately; yet I am fully persuaded that it will, few Years hence, be productive of greater Family Devotion and Sense of Religion, than was visible of late Years in this End of my Country.—The above is attested by

John Hughes, Curate of Llanelwgan.

Trevetbin in Monmouthshire, March 30, 1752.

JOINTLY with my Parishioners, I beg Leave to thank the worthy Promoters of the *Welch* Schools, for their well-bestowed Charity; and to assure them, that E— D—, the *Welch* Master in this Parish, has, during six Months teaching here, behaved himself conformable to the Rules prescribed for that Purpose; and that his Diligence and Care in discharging the Trust reposed in him have been indefatigable to my Knowledge, having often visited his School and examined there, and in Church, into his Scholars Proficiency, &c.

Walter Evans, Curate of Trevetbin.

Llanllechid in Carnarvonshire, April 22, 1752.

Reverend SIR,

THIS is to acquaint you, that T— W—, who teaches the *Welch* School at *Llanllechid*,
has

has behaved regularly, soberly, and carefully in his Function, and instructs the Children in the Catechism, and Singing of Psalms, as well as in reading the *Welch* Language. My Parishioners as well as myself are thankful for that most useful Charity, and hope it may be continued longer, as we have a great Number of very poor Children. The Benefit great Numbers have received from this Charity is already very plainly to be seen, as many of them make the regular Responses at Divine Service; a Thing not known before in this Parish; they also sing Psalms very well while the Master assists them, and will in a little Time be able to do it without any Instructor: These Considerations, I hope, will induce you to suffer the School to continue here some time longer, which will highly oblige all the Parishioners as well as, &c.

Peter Maurice, Rector of the same.

Llandygwydd in Cardiganshire, April 30, 1752.

Reverend Sir,

THE *Welch* Charity School, that you were pleased to bestow upon the poor Inhabitants of this Parish, has done so much Good, that with one Mouth they beg of me to return you their unfeigned Thanks. The Progress the Children made I myself am witness to, which really is more than I at first expected; and this is to assure you, that the Charity bestowed has not been given in vain. Great is the Reason we have to praise God for this his Kindness to us, in raising such Instruments for the eternal Welfare of the Poor and Ignorant; and that God may reward them here and hereafter for these their good Deeds, is our sincere Prayers. At present there are many Beginners

ners in our School, whose Parents humbly intreat for the Continuance of it for one Quarter longer ; which I humbly beg you would grant. And as to the Character of the Master, he has behaved unexceptionably well. What Books he has given gratis are to those, who to my Knowledge are great Objects of Charity ; there are also about twelve more, who really deserve that Bounty if you will be so kind as to favour them with it : For which and all other pious Endeavours of yours for the Salvation of Souls, may God crown you with eternal Glory. I am, &c.

David Davies, Curate of Llandygwydd.

Cardigan Town, May 4, 1752.

Reverend Sir,

THIS is to certify, that *D— W—*, the *Welsh* Schoolmaster's Conduct here at *Cardigan*, has been very regular in all Respects ; and his Care in Instructing the Children more than ordinary ; that upon Times I overlooked the Scholars and found they made a considerable Proficiency in their Reading, they are as ready in their Responses, as can be well expected for the Time. I have catechised them frequently at School and at Church, and several of them are very well grounded in the Fundamentals of Religion. I can truly say that the Master's Endeavours have not been wanting, I do not mean in School only, but in improving Adult Persons in Psalmody by Night, who could not attend by Day. The School has been highly conducive to their Improvements, and to encourage them therein, you were pleased to give Books gratis to the Poor, for which I return hearty Thanks, and shall add no more but
my

my sincere Wishes and fervent Prayers, that God would cause this good Work and Labour of Love to prosper in your Hands. I am, &c.

John Davies, Vicar of Cardigan.

Verwick in Cardiganshire, May 4, 1752.

Reverend SIR,

HAVING this Opportunity, I can do no less than acknowledge your unspeakable Kindness in granting me a *Welsh* School at *Verwick*, which is one of the Parishes under my Care. The Master bears a very good Character, and is willing to continue to instruct the Ignorant for another Quarter, if you are disposed to proceed in that charitable Work here for so long a Time. He has had under his Instruction about seventy five Scholars, and most of them are now in a very promising Way. I have been to examine some of them, whom I found to be very well instructed. I could wish for my own sake, as well as theirs, if it suits with your Pleasure, that you would let it go on for a Quarter more, to see if they may be brought to serve their Maker as becomes Christians to do. We are under great Concern that we can get no Bibles for the Poor of the Parishes that belong to me; who am, &c.

John Pryce, Vicar of Verwick.

*Nantylfymmon in Verwick, Cardiganshire,
May 5, 1752.*

THIS is to certify, that R— D—, *Welsh* Schoolmaster, has to my Knowledge been
very

very diligent in teaching his *Welsh* Scholars here at *Verwick*, keeping his Time very punctually Night and Morning. He taught a great Number to read, and about twenty learnt the Church Catechism, being instructed in it by the Master twice every Day. The great Benefit reaped by the said School this last Quarter, makes the whole Neighbourhood desirous to have it again this Summer, and so continue the same Schoolmaster. Which will highly oblige both them and your, &c.

John Thomas, perpetual Curate of *Blaenporth*.

The following is an Extract of ditto's Letter of the same Date.

Reverend SIR,

THinking upon the great Necessity and Usefulness of all the *Welsh* Charity Schools in general, and of that which was taught in this Parish in particular, by the Bearer, this last Spring Quarter; I could not forbear taking the Freedom to signify my great Approbation of them. — The Souls of all Men are equally precious in the Sight of GOD, but have different Stations of Life in this World; their Talents by wise divine Providence are unequal, that the Rich and Learned might support and guide the Poor and Ignorant, and the Poor in their Turn serve them in what they can, as well as to be Objects of their Compassion when they want it, which they cannot want so much, upon any other Account, as to be instructed in Things pertaining to their Salvation: which now, many, by the Grace of GOD, may easily learn to know, if they be not wanting to themselves. But all have not the same Advantages, and therefore like to grope in the Dark as
long

long as they live. Thousands of poor Families there are in several Parts of our Island, quite unable to give their Children the least Degree of Christian Education, without Assistance ; but how great has been the Mercies of GOD, to incline the Hearts of good Christian People to consider the Value of their immortal Souls, and in tender Pity cause many to be taught the Word of GOD in their own Language, which is easiest learnt, and hardly to be ever forgot, if they take the least Care about it ? Surely these Benefactors should be considered as engaged in a glorious and praiseworthy Undertaking : what more so than labouring to save the precious Souls of the Poor ? The *Welsh* Charity Schools set up several Years ago, and which hitherto by the Blessing of GOD prosper, are undeniably most excellent Means of bringing the Ignorant soon acquainted with the Principles of Religion, and to know their Duty to GOD and Man ; and which are carried on, as far as I can perceive, with great Care and Exactness : The Seed thus sown will I hope produce a fruitful Crop every where. It is a Work that greatly tends to bring on a great Reformation among us ; and it is, I trust, a happy Prelude to it. Such as are taught will carry Christian Knowledge into the Families where they live, which possibly may have a happy Influence ; it may in some measure pull down the strong Holds of Satan, reform profane Language, and possibly mend the whole Household. And who can tell but that the Salvation of many may, under GOD, depend upon the Education of one single Child, by the Power of Him who worketh great Things by simple Means, and perfects Strength in Weakness. However that may be, there is no Method so likely, not only to oblige, but likewise to benefit the Poor to all Eternity, as the Method which their Benefactors support

support to Instruct them: As all good Men approve of what they do, we should all assist them therein, ready to act our Part in it according to our Abilities, and rejoice when we have an Opportunity for it. May God reward them with all manner of Blessings in this Life, and with an incorruptible Crown of Glory in the next. I am, &c.

John Thomas, perpetual Curate of Blaenportb.

St Dogmells in Pembrokeshire, May 6, 1752.

WE the Churchwardens, of the Parish of *St Dogmells*, do certify, that the Reverend Mr *J— D—* our present Curate, has taught the *Welsh* Charity School in our Parish Church aforesaid very diligently for one whole Quarter. And the said Mr *D—*, catechised his Scholars in Church before the Congregation on several *Sundays*; and they answered exceeding well, to the great Surprise of the Congregation and Comfort of the Parents, who join with us in returning hearty Thanks to the Benefactors, &c.

John Bowen,
Benjamin Richard, } Churchwardens.

Pemboyr in Carmarthenshire, May 9, 1752.

Reverend Sir,

THE Bearer hereof, who taught a *Welsh* School in the Parish of *Pemboyr*, had under his Care about *Fifty* Scholars; and was so careful and diligent in the Discharge of his Duty, that the Children, considering their Age, came on with good
E Success,

Success, and received so much Benefit and Advantage as could be expected for the Time. Several of them were brought to Church on Sundays, to be publicly catechized, where they behaved to the Admiration of all the well-disposed that heard them examined; which made the Congregation very sensible of the vast Usefulness and Benefit of the *Welsh* Charity Schools, towards edifying and instructing the poor illiterate Vulgar. I do conscientiously believe that the Want of this (for without they could not well come to a perfect Knowledge of divine Matters) was a very great, if not the principal Cause of that deplorable Ignorance that prevailed so long in the World among our Ancestors; and which, it is to be feared, will yet prevail among us and our Posterity too, except prevented by some such Means as this.—We have all the Reason in the World to believe, that the Method used in the *Welsh* Charity Schools will greatly redound, by the Blessing of God, to the Furtherance of Religion and Christian Knowledge among us.—Which, if duly considered, will, I presume, thoroughly convince every serious and well-disposed Christian of the absolute Necessity of encouraging a Work of this kind. May God bless those generous Benefactors, who have at first concerted this charitable Undertaking, and reward them an hundred-fold. And may He influence the Hearts of many others to follow their pious Examples, that this Christian Design may not miscarry, but continue even to the End of the World.—That all Success and Happiness may attend you, and prosper you in this, as well as your other pious Undertakings, is the sincere Wish and Prayer of, &c.

Thomas Lloyd, Curate of Pemboyr.

Llanvrecbva in Monmouthshire, May 11, 1752.

Reverend SIR,

I DO hereby certify, that J— M— has taught the *Welsh* School in the Parish of *Llanvrecbva* for two Months since my last Certificate to you, and take this Opportunity to acknowledge this and all former Favours of the same Nature, and am sorry he was obliged to remove from hence so soon for want of better Encouragement. He diligently instructed as many of the poor Children, as we could prevail with to commit themselves to his Care, in the Principles of Religion, and brought them to Church, where they were publicly examined in the Church Catechism, and answered to the Satisfaction of the Congregation, and myself, who am, &c.

William James, Curate of Llanvrecbva.

P. S. The Children seem to be in some Measure sensible of the great Kindness done them, and desire to return Thanks to you and the rest of their worthy Benefactors; and I must add, that six or seven of them, as well as three young Men more in the Neighbourhood, who attended the School at catechizing Hours, are, as far as I am able to judge upon examining them, awakened in some Measure to a Sense of their lost Condition by Nature; and are now, I trust, sincerely disposed to serve God, and at their Request have been admitted to the Sacrament at *Llanvrecbva*, &c.

Llanberis in Carnarvonshire, May 18, 1752.

THIS is to certify whom it may concern, that R— M—, Schoolmaster of the Circulating

lating *Welch* Charity School in the Parish Church of *Llanberis*, has been regular and careful in keeping his Time, teaching the Youth committed to his Charge to read, catechizing them in the Principles of the Christian Religion; and did, to my Knowledge, discharge his Duty to the utmost of his Capacity, in the said School, during the Time he has been here with us. And the Parishioners do gratefully acknowledge the Benefit, wishing that God Almighty may reward the Benefactors and Contributors of it, both with temporal and eternal Blessings, and all such Well-wishers to Religion, and Promoters of Piety. Witness my Hand, &c.

Watkin Jones, Curate of Llanberis.

Kellygare in Glamorganshire, May 26, 1752.

Reverend SIR,

BY my reading two printed Pamphlets of yours concerning the Circulating *Welch* Charity Schools, and the Certificates printed therein; it appears very plain and evident by those several Testimonies, the great Benefit and Advantage, by the Blessing of God, that has accrued from this noble Charity every where that the Schools were well inspected, and the Children regularly taught. Therefore I hope (good SIR) you will give me Leave, in Imitation of several Clergymen and others, countenancing this pious Design, to return you and the rest of the worthy Gentlemen herein concerned, the most hearty Thanks of my Parishioners in general, and of the Poor in particular, for such an unconceivable Benefit bestowed on poor Children and adult Persons, taught by one J—J— at *Abarbargoed* Bridge within our Parish of *Kellygare*.

gare. I should indeed think myself very unjust, if I should be silent of the aforesaid Master's Conduct and Behaviour during the Time he hath been hitherto amongst us. He behaved himself sober and careful, answerable to the prescribed Rules; and becoming the Charge he is intrusted with. I have examined the Children under his Tuition before a numerous Congregation at the Time of Divine Service, upon several Sundays in the aforesaid Parish Church of *Kellygare*; at which Time they answered the Church Catechism, and other necessary Questions proposed unto them beyond my Expectation, and to the Admiration of the Auditors then present, considering how lately he began to instruct them. Great many of those poor harmless Babes, in their mean Rags, are not only Instructors and Exemplars unto the Adult Persons; but even do hereby, according to my Judgement, cry aloud unto all Persons, both high and low, to mind the one Thing necessary, inculcated upon the Poor by this Charity, that is, the eternal Salvation of their immortal Souls. — It is very evident, that by the unwearied Diligence and Care of the aforesaid Master, our poor Children, and others will reap unspeakable Benefit and Advantage by his being continued to instruct them for some Time longer; which great Blessing the Poor are very desirous of. Your Compliance herein will oblige myself, and the rest of my Parishioners in general, to pray that all Happiness now and to all Eternity may attend you, and the rest of the worthy Supporters of this great Undertaking. I am, &c.

George Parry, Curate of Kellygare.

Llangadfan in Montgomeryshire, May 30, 1752.

Reverend SIR,

IT is hereby certified, that I have frequently inspected the *Welsh* Charity School, ever since it hath been here, and that the Master, *H— J—*, was all along industrious and upon Duty in School Hours; but, as the Scholars were so very poor, that they could not constantly attend, for want of Bread and other Necessaries of Life, their Proficiency in Learning hath not been correspondent to my Wishes. The Design of these charitable Schools I most heartily approve of, and cannot but celebrate and applaud the pious and laudable Intentions of the worthy Benefactors, who, doubtless, will obtain a joyful Reward; and congratulate you upon the happy and glorious Effects of your noble Intentions and Undertaking, and wish you a long Continuance of Health and Life to extend and propagate this most useful and praise-worthy Institution that ever was set on foot in *Wales*, for the Advancement and Increase of Religion and Morality: and am, &c.

John Williams, Minister of Llangadfan.

Llanarmon in Carnarvonshire, May 31, 1752.

Reverend SIR,

IDO hereby with great Pleasure and Satisfaction certify, that the *Welsh* Charity School taught in the Parish Church of *Llanarmon*, by *G— J—*, flourisheth beyond my Expectation, the Scholars having made a very considerable Progress in Reading and knowing their Duty towards God and Man, (the chief Design of that most extensive and excellent

excellent Undertaking) thereby promoting the Salvation of their own Souls. If you please to procure some few *Welch* Bibles, it will greatly add to the Obligations and Favours already granted to the poor Parishioners of *Llanarmon*, and your, &c.

Robert Williams, Minister of the same.

Bettus in *Glamorganshire*, June 6, 1752.

THIS is to certify, that the Bearer hereof, *E—R—*, Master of the *Welch* Charity School in the Parish of *Bettus*, hath, to the best of my Knowledge, behaved exemplary in his Life and Conversation, altogether becoming the Trust reposed in him. I catechized the Scholars in public, where they performed to my Satisfaction, and I hope, to the Edification of their own Souls, and the Congregation then present. In Witness whereof I have hereunto set my Hand this 6th Day of *June*, 1752.

Thomas Cooke, Minister of *Bettus*.

Llanfair-Talbaiarn in *Denbighshire*, June 9, 1752.

THIS is to certify, that *R—F—*, Master of one of the *Welch* Circulating Charity Schools at *Petrual* hath, for one Quarter ending *April* 27th last past, in his Behaviour and Industry well conformed to the prescribed Rules. And I verily believe, notwithstanding what hath been lately insinuated to the Discredit of these humble Seminaries, that they are very useful to the Propagation of Christian Knowledge, and a conformable Practice, as witness my Hand

John Edwards, Curate of *Llanfair-Talbaiarn*.

The following Letter came with this Certificate.

Llangernew in Denbighshire, June 9, 1752.

Reverend Sir,

I Have now before me the Honour of yours of the first of *October* last, and have since been favoured with your *Farther Account of the Circulating Welch Charity Schools, from Michaelmas 1750, to ditto 1751*; which I have read over and over, and am much affected, as with your very pious and perswasive Arguments for the Continuance of this truly Christian Charity, so with the very good Letters of some, that so warmly interest themselves in the same Cause. Would to God it were as Universal, as it is Beneficial; and may it never want such Advocates, as is Mr — to plead in its behalf. There is, methinks, in every Page and Line such a Fund of good Sense, so ardent a Zeal of doing Good, and for promoting the Interest of true Religion, that I am astonished at hearing, there can be any Body in the Christian World so perverse as to decry your Labours, or to misconstrue your Meaning: which, as far as I am capable of judging, aims at nothing more than the Glory of God, and the Good of Mankind; and therefore *the good Man is satisfied from himself*, as an earnest of future Blessedness!

As the School at *Petrual* is contiguous to this Parish, and many of our poor Children resort thither, I certify with Mr *Edwards* that it is well conducted, and much to the Satisfaction of the Parents and others in both Parishes; who humbly crave the Continuance of it there, as long as it is consistent with your Rules. I had upwards of thirty Boys and Girls last Sunday Evening, to say
their

their Catechism ; and was very glad to find them almost all so perfect in their Answers, &c.

John Kenrick, Vicar of Llangernu.

St Harmon's in Radnorshire, June 17, 1752.

THIS is to certify you, that the Bearer hereof, *D—W—*, Teacher of the *Welsh* Charity School in this my Parish, has behaved himself soberly, and has been very careful and diligent in teaching those poor Children whereof he had the Care: whom I have catechized several Sundays; and some have answered to the Admiration of the Hearers; who have learned not only the Church Catechism, but also could answer several practical Questions in Divinity contained in the first and second Part of the Exposition of it; inso-much that the poor Children committed to his Care, have been very much improved to my Satisfaction, and do wish he might find Encouragement to be continued longer amongst us. In witness hereof I have hereunto set my Hand, the Day and Year above written.

Llewelin Davies, Vicar of St Harmon.

Llan Allgo in Anglesea, June 20, 1752.

THIS is to certify, that *O—O—*, Master of the *Welsh* Charity School in the Parish of *Llan Allgo*, did behave himself soberly, and perform his Duty faithfully and honestly, during the last Quarter, as well as before, by following the Rules prescribed; and upon Examination I found his Scholars very much improved, having made a considerable Proficiency in Reading the *Welsh*

Welsh Language, in Singing Psalms; and diligently instructed in the *Welsh* Church Catechism, and other short Questions in the Principles of Religion. I heartily join with my Parishioners in sending our grateful Acknowledgment, and sincere Thanks to the pious and generous Benefactors of this most laudable Charity, bestowed upon our poor ignorant Fellow-Creatures; praying for their Success in this World, and their abundant Reward in that which is to come.

Lewis Owen, Minister of Llan Allgo.

Ditto concludes another Certificate thus, "The Childrens Parents are highly pleased and satisfied with the Conduct of the said Schoolmaster, and join with me in sincere and hearty Thanks to, and Prayers for the good Benefactors, and pious Promoters of this most necessary and laudable Charity."

Llanaber in Merionethshire, July 18, 1752.

Reverend Sir,

I DO in behalf of myself and Parishioners of *Llanaber*, return you our most grateful Thanks for favouring us with the *Welsh* Charity School; and can with the greatest Pleasure certify unto you the extraordinary Diligence of the Teacher, *R—R—*, as well as the considerable Advancement the Children made in Learning, considering the short Time the School has been set up here; there are more Children coming in daily. We do humbly beg its Continuance for a longer Time amongst us, and then I don't question but I shall be able to give you a more satisfactory Account of this most excellent Benefaction. That God
may

may prosper this Undertaking, and that Heaven may reward every pious Contributor to the same, is the sincere Prayer of

Edward Wynne, Curate of Llanaber.

Llanvallteg in Pembrokeshire, July 20, 1752.

Reverend Sir,

I DO hereby certify, that the Bearer hereof, *P— J—*, Master of the *Welsh* Charity School taught at *Llanvallteg* for the last Quarter, behaved himself with Decency and Discretion, and to the very great Satisfaction of all the Parishioners, who desired their unfeigned Thanks to all the Benefactors of the Circulating *Welsh* Charity Schools, for obliging them with one of them. The Man, certainly, has been very diligent in attending the School, and spared no Pains-taking in teaching the Scholars to spell, read, learn the Catechism and the Exposition thereof, and to answer the Responses at Divine Service; which some of them can perform to great Perfection. The visible and happy Influence this glorious Benefaction has on the Lives and Conduct of the lower Rank of People, will, without doubt, be a Reason for Thousands, not only of the present, but of Generations yet to come, to praise God, that there ever was such a pious Design thought on and put in practice. — Seeing this School has so immediate a Tendency to promote the Interest of Religion and Virtue, and consequently and inevitably that of the Established Church; by bringing the poor People to the Knowledge of their Duty towards God and Man; therefore that the Master may be continued another Quarter in our Parish,

is the earnest Request of all the Parishioners, and
no less of, &c.

John Thomas, Curate of Llanvallteg.

Aberportb in Cardiganshire, July 30, 1752.

Reverend Sir,

I DO hereby assure you, that *J. D.*, who taught the *Welsh* School here, is one of the best Masters that I have seen; he behaved very diligently in discharging his Duty for the Quarter he has been here teaching, though the most Part of his Scholars being so very young that they could not make a great Progress in so short a Time and such tender Years. I have examined them, and found but few of them well versed in our Church Catechism; which gives me Occasion to apply for your Favour to continue it for one Quarter more, hoping that they will advance by that time to some Perfection. The Inhabitants of this Neighbourhood are mostly Seafaring Men, which, of all People here, as in other maritime Places, are the most rude Folks as concerning good Parts and Manners: yet I heartily thank you for this Favour, as well as for several other Favours in Time past you have been pleased to grant at my Request; and likewise do pray that the Almighty may daily prosper the Supporters of such a valuable Charity, and that their good Ends may spread and increase more and more over the Earth. So prayeth, &c.

David Jones, Minister of Aberportb,

Llangynning

Llangynning in Carmarthenshire, Aug. 20, 1752.

THIS is to certify whom it may concern, that *L— T—* hath kept a *Welsh* Charity School in the Parish Church of *Llangynning*, for ten Weeks past (besides a Quarter before) and hath behaved himself during that Time very decently, and hath given entire Satisfaction to myself and Parishioners. We moreover think him a very proper Person for his present Employment, and shall be extremely pleased, he should be permitted to continue with us some Time longer. I have had the Pleasure of examining his Scholars frequently, and also hear them every Sunday make their Responses in the public Prayers of the Church; an unusual Pleasure in my Church, till the said *L— T—* taught and directed them so to do. Given under my Hand the 20th Day of *August*, 1752.

John Philipps, Curate of Llangynning.

The following Certificate came from the Reverend Dr Owen, Chancellor of *Bangor*, and was received *August* 27, 1752.

Llannor in Carnarvonshire, 1752.

THIS is to certify whom it may concern, that *W— R—*, Master of the *Welsh* Charity School in the said Parish of *Llannor*, did behave himself soberly, and performed his Duty faithfully and honestly during the last Quarter, by following strictly the Rules prescribed, and hath about the Number of Seventy Scholars; most of whom I find, upon Examination, to be improved very much, having made a considerable Proficiency

ty in reading the *Welsh* Language beyond Expectation. This I attest :

J. Owen, Vicar ibidem.

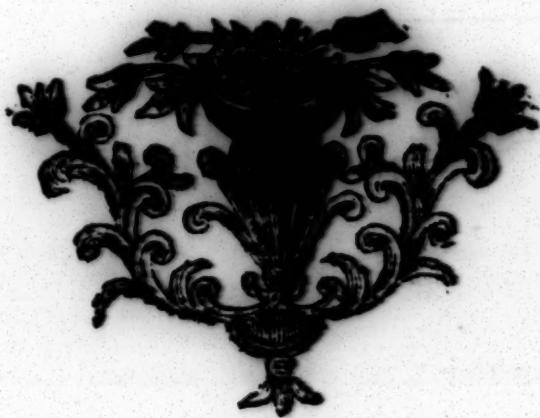
Yspytta Iwan in *Denbighshire*, Sept. 20, 1752.

THIS is to certify, that J— R—, Teacher of the *Welsh* Charity School at *Yspytta Iwan*, behaved himself conformable to the prescribed Rules and pious Design of that noble Charity ; and hath, for the Space of four Months last past, discharged his Duty carefully and honestly : many of the poor Children committed to his Care can read the *Welsh* Language as well as can be expected, considering their Age, and the short Time they have been under his Tuition. My Parishioners, especially the Parents of the poor Children, join with me in our sincere and unfeigned Thanks to the honourable and worthy Gentlemen the Benefactors of this beneficial Charity : and that so truly glorious and pious an Undertaking, which so much conduces to the Advancement of our holy Religion and true Christian Practice amongst us, may continue to the World's End, is the sincere and hearty Prayer of

Joseph Jones, Minister of *Yspytta Iwan*.

N. B. As it appears to be the Opinion of all well-disposed Persons, who are thoroughly acquainted with the *Welsh* Schools, that they tend greatly to advance the Glory of God, and prove very successful to promote Christian Knowledge, to instruct, reform, and to save the Poor : It is thought, that it would have been injurious to the chari-

charitable Design, and to such well-disposed and charitable Persons as would be glad to earn to themselves a Reward for their charitable Assistance therein, to spare the Expence of Printing so many Testimonies about them. Wishing for no other Success, than what may please God to direct and prosper to answer the End intended. There are very many more Certificates of the same Import with the Above, though some of them are but indifferently penned, which the Supporters of the Schools may see (if they please) in the Hand-writing of their Authors.



An Account of the Circulating and Catechetical
WELCH CHARITY SCHOOLS,
From Michaelmas 1751, to Michaelmas 1752.

In these *Schools* (supported by the charitable Benefactions of the Well-disposed, (whom we pray God to bless and reward) Men, Women, and Children, being ignorant of the *English* Tongue, are taught to read their native *British* Language, and instructed daily in the Principles and Duties of Religion, out of the *Church Catechism*, and the Explanation of it, for *Four* or *Five*, and sometimes for *Six Months*, or longer, as those who desire to learn have Need of them, and at such Times of the Year, as the Poor can best spare from their Labours to attend them.

Welch Charity Schools		Where taught.	N ^o of Scholars.
in <i>Anglesea</i> .			
Where taught.	N ^o of Scholars.	Brought over	421
		<i>Holyhead</i>	56
O <i>Lgra</i> in <i>Llan-</i>	} 58	<i>Llanfair-Tyngborn-</i>	} 54
<i>ddyfnan</i> Par.		<i>wy</i> Parish Ch.	
<i>Llanbabo</i> Par. Ch.	43	<i>Llanallgo</i> Parish Ch.	46
<i>Hén-Eglwys</i> Par. Ch.	39	<i>Llanfihangel Tre'r</i>	} 56
<i>Llangeinwen</i> Par. Ch.	44	<i>Bardd</i> Par. Ch.	
<i>Llanfaelog</i> Par. Ch.	52	<i>Llandrygarn</i> Par. Ch.	41
<i>Llanfachbraeth</i> Par. Ch.	51	<i>Brynfiencyn</i> in <i>Llan-</i>	} 36
<i>Cerrig-Ceinwen</i> P. C.	51	<i>idan</i> Parish	
<i>Llanfeirian</i> Par. Ch.	36	<i>Llangadwaladr</i> P. C.	38
<i>Llantrisant</i> Par. Ch.	47	<i>Llanddona</i> Par. Ch.	47
Carried over		421	Carried over 795

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	795	Brought over	1648
<i>Llandyfrydog</i> Par. Ch.	40		
<i>Llanfaethby</i> Parish } near the Church }	50	In <i>Carmarthenshire</i> .	
	885	<i>Trewynt</i> in <i>Trelech</i> } <i>ar Bettus</i> }	43
In <i>Breconsbire</i> .		<i>Dan-y-Gribin</i> in } <i>Penboyr</i> }	50
<i>Llanwtbwol</i> Par. Ch.	20	<i>Merlyn's Gate</i> and } <i>Abergwily Village</i> }	46
<i>Garn</i> in <i>Veynor</i> Par.	42	in <i>Abergwily</i> Par. }	
<i>Cilián</i> in <i>Crig-cad-</i> } <i>arn</i> Parish }	48	<i>Felin-gwn</i> in <i>Llan-</i> } <i>egwad</i> Parish }	23
	995	<i>Pantglás</i> in <i>Llan-</i> } <i>artbney</i> Parish }	46
In <i>Cardigansbire</i> .		<i>Pont-y-Llan</i> in } <i>Llantbarog</i> }	41
<i>Verwick</i> Parish Ch.	71	<i>Llanartbney Village</i> } in <i>Llanartbney</i> Par. }	44
<i>Cardigan</i> Town	43	<i>Llwynbendy</i> in } <i>Llanelly</i> Par. }	48
<i>Bach-y-Rbew</i> in } <i>Llandyffil</i> Par. }	65	<i>Llanwinio</i> Par. Ch.	66
<i>Aberporth</i> Par. Ch.	55	<i>Pencraig</i> in <i>Llan-</i> } <i>winio</i> Parish }	70
<i>Rhyd-cradog</i> in } <i>Llandyffil</i> }	68	<i>Llanvibangel Aber-</i> } <i>cowin Village</i> }	39
<i>Llandygwydd</i> Par. Ch.	66	<i>Llangynning</i> Par. Ch.	63
<i>Llecbyrd</i> Chapel in } <i>Llangoedmor</i> }	77	Another School in } <i>Llangynning</i> }	19
<i>Llanllwch-bayarn</i> } Parish Church }	49	<i>Castell-dwyran</i> Par. Ch.	59
<i>Lluast-y-bwlcb</i> in } <i>Llanbadarn fawr</i> }	101	<i>Pantglás</i> in <i>Llan-</i> } <i>dilo-vawr</i> }	60
<i>Ty-yn-yr-allt</i> in } <i>Nantcynlle</i> Par. }	58	<i>Llandyfaen</i> Chapel } in <i>Llandilo-vawr</i> }	39
Carried over	1648	Carried over	2404

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	2404	Brought over	3443
<i>Clyn-uchel</i> in <i>Llan-artibney</i> }	23	<i>Wann Llandyrnog</i> }	52
<i>Ffynnon-franddu</i> in <i>Llanvibangel</i> }	33	in <i>Llandyrnog</i> Par. }	40
<i>Aberbutbych</i>		<i>Eglwys-fach</i> Par. Ch.	23
<i>Llandowror</i> Par. Ch.	27	<i>Llan-Elidan</i> Par. Ch.	51
		<i>Nantghyn</i> Par. Ch.	36
		Near <i>Henllan</i> Church	
	2487	<i>Crinlle</i> in <i>Llansan-nan</i> Parish }	42
In <i>Carnarvonshire</i> .		<i>Petrual</i> in <i>Llan-fair-Talbaiarn</i> }	40
<i>Llanrug</i> Par. Ch.	39	<i>Ffynbonnau</i> in <i>Llan-ufudd</i> }	30
<i>Clynog</i> Parish Ch.	79	<i>Bettus-Abergeley</i> Ch.	20
<i>Llanwnda</i> Par. Ch.	48	<i>Yspyttu Iwan</i> Church	34
<i>Llanllechid</i> Par. Ch.	55	<i>Llanrwst</i> Church	62
<i>Crickeith</i> Par. Ch.	50	<i>Llansannan</i> Church	45
<i>Garnguwch</i> Par. Ch.	64		
<i>Llanvibangel-Ba-cbellaeth</i> Par. Ch. }	41		3918
<i>Llanberris</i> Par. Ch.	38	In <i>Flintshire</i> .	
<i>Llan-Bebbig</i> Par. Ch.	44	<i>Disert</i> Village in the Parish of <i>Disert</i> }	36
<i>Tydweiliog</i> Par. Ch.	66		
<i>Llanmor</i> Par. Ch.	73		3954
<i>Llan-Eingan</i> Par. Ch.	52	In <i>Glamorganshire</i> .	
<i>Llanfoglen</i> Par. Ch.	40	<i>Cors-Einon</i> in <i>Llan-gevelach</i> }	29
<i>Llanarmon</i> Par. Ch.	72	<i>Craig-Trewyddfa</i> in ditto }	41
<i>Bryn-croes</i> Par. Ch.	64	<i>Velin-wen</i> in ditto	22
<i>Bettus-y-coed</i> Par. Ch.	45		
<i>Rbiw</i> Par. Ch.	43		
	3400	Carried over	4046
In <i>Denbighshire</i> .			
<i>Pandy-budr</i> in <i>Llan-gernew</i> Parish }	43		
Carried over	3443		

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	4046	Brought over	4731
<i>Llusendy in Llandy- vaddock</i>	} 41	In <i>Monmouthshire.</i>	
<i>St Bride's Minor</i>	27		
<i>Pont-yr-ywn in Mertbyr Tydywl</i>	} 29	<i>Cwm-nant yr Odyn</i>	} 43
<i>Dyffryn in ditto</i>	13	<i>in Monutbiffoin</i>	
<i>Aburlonga in Tſ- trad-Owen Par.</i>	} 19	<i>Perfendy in Llan- vrecbva Parish</i>	} 46
<i>Upper Hamlet in Laleston Parish</i>	} 59	<i>Monutbiffoin Par. Ch.</i>	25
<i>Coity Village in Coity Parish</i>	} 65	<i>Sweet well in Ma- nutbiffoin</i>	} 31
<i>Llanblethian Vil- lage in Llanble- thian</i>	} 21	<i>Trench in Trevetbyn</i>	49
<i>Abarbargoed Bridge in Gelligâr</i>	} 41	<i>Cefn-llwyn Com- mon in Llan- ddewi vâch</i>	} 46
<i>Llusendy in Bettus Par.</i>	55	<i>Llusendy in Rummy Par.</i>	45
<i>Llusendy in Coychurch</i>	32	<i>Ty-côch in Bettus Par.</i>	44
		<i>Mambilad Par. Ch.</i>	40
		<i>Llanellen Par. Ch.</i>	25
			<hr/>
			5125
	4448		

In *Merionethshire*

<i>Maen-twrog Par. Ch.</i>	36	<i>Llangadfan Par. Ch.</i>	25
<i>Llandrillo Par. Ch.</i>	49	<i>Llanwddin Church</i>	18
<i>Near Riwaedog in Llanfawr</i>	} 57		<hr/>
<i>Llanaber Par. Ch.</i>	29		5168
<i>Another School in Llandrillo Par.</i>	} 43	In <i>Pembrokeshire.</i>	
<i>Llanfair Church near Harlech</i>	} 24	<i>St Dogmell's Par. Ch.</i>	64
<i>Adwydda in Llan- vibangel y Traethau</i>	} 45	<i>Llandiffilio Par. Ch.</i>	23
		<i>Manordivi Par. Ch.</i>	41
		<i>Llanrian Par. Ch.</i>	17
			<hr/>
Carried over	4731	Carried over	5313

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	5313	Brought over	5603
<i>Kilgerran</i> Par. Ch.	36	<i>Poriskilly</i> Village	} 22
<i>Chydey</i> Par. Ch.	51	in <i>Mathry</i>	
<i>Nant-y-geifr-vach</i>	} 39	<i>Llanbowel</i> Par. Ch.	30
in <i>Llanvyrnach</i>		<i>Llanvallteg</i> Par. Ch.	39
<i>Menington</i> Par. Ch.	66		<hr/>
<i>Moilgrove</i> Par. Ch.	62		5694
<i>Pont-paldan</i> in	} 15	In <i>Radnorshire</i> .	
<i>Neuern</i> Parish			
<i>Llan-vair Nant</i>	} 21	<i>St Harmon's</i> Par. Ch.	30
<i>gwyn</i> Par. Ch.			<hr/>
Carried over	5603		5724

Total Number of Schools 130

Number of Scholars 5724



The Number of *Welch* CHARITY SCHOOLS and
SCHOLARS for Sixteen Years past.

	SCHOOLS.		SCHOLARS.	
In the Year 1737	—	37	—	2400
1738	—	71	—	3981
1739	—	71	—	3989
1740	—	150	—	8765
1741	—	128	—	7995
1742	—	89	—	5123
1743	—	75	—	4881
1744	—	74	—	4253
1745	—	120	—	5843
1746	—	116	—	5635
1747	—	110	—	5633
1748	—	136	—	6223
1749	—	142	—	6543
1750	—	130	—	6244
1751	—	129	—	5669
1752	—	130	—	5724
		<hr/>		
Total	—	1708		88901

F I N I S.

THE UNIVERSITY OF CHICAGO PRESS
 545 NORTH DEARBORN STREET, CHICAGO, ILL. 60610

SEASON 2000-2001

0011	77	1771
1001	77	1771
2001	77	1771
3001	77	1771
4001	77	1771
5001	77	1771
6001	77	1771
7001	77	1771
8001	77	1771
9001	77	1771
1001	77	1771
2001	77	1771
3001	77	1771
4001	77	1771
5001	77	1771
6001	77	1771
7001	77	1771
8001	77	1771
9001	77	1771
1001	77	1771
2001	77	1771
3001	77	1771
4001	77	1771
5001	77	1771
6001	77	1771
7001	77	1771
8001	77	1771
9001	77	1771
1001	77	1771



